

A

# A rief Rehersall of Belief of the Goodwilling Englande / which are named, the Belie of Loue / with the Confessis of their yþright christen Reli- gion / against the false Accusation of their Gaine-speakers.

Fourth A N N O . 1 5 7 5 .

admonne noman before thou knowest  
ther: Knowe it first, and then rebuke.  
þe no ludermer: before thou hast heard  
þe, and let men first tel-out their Tales.  
Eccl. 11.

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to all Goodwillinge whiche  
me God & his Righteousnes,  
Saluation and Peace.

¶ Drasimuch as wee are  
bruted & defamed with man  
ny-manner of false Reportes  
and Lyes, by certen malitio  
and slanderous Persons ; that  
it as-yet communed with vs of  
such Thinges as they criminante &  
inge vs with-all ; to the great Des  
nge and Hindering of vs / and our  
od-name and Fame, amonge such  
whom wee rest as-yet vñknowen /  
that they mought therby bring vs  
a Contempt and Obloquie / and  
make vs detestable and monstorous  
ye the Eyes of þ Common-people :  
also haue mooued : with such their  
underous Reportes ; the spirituall  
uers or Magistrates, to cast some  
into Prison / and drinck vs ther  
¶ = thos

chrough to great Trouble and Chastisementes / wher-as men haue not hystrie to sette a blame, accuse, detect, or burden vs, agaynt Transgessours of the Lawe ( be-ysall / agaynt any of the Queene-her Maide best. & Proceedings in Causes Ecclesiastical / or-els in her politike Lawes ne of Gouernement in Causes Temp<sup>re</sup> Ca pozall ) but haue alwayes shewen that ourselues ( like as it becometh leigh friu Subiectes to doo ) to liue and walrutes in all dutifull Obedience & loyallitie to ourwardes the same / and applyed deslie to endeuoured vs : to the vitterest of our extra Power; to the fulfillinge of the Articles quirring therof, if wee mought be rigl<sup>re</sup> the G<sup>re</sup> S<sup>te</sup> lie tryed therin, by the Voyce of t<sup>is</sup> on ar Countrie wheare wee dwell / and such as knowe vs/or with whom we haue had to deale/and not by hys M<sup>is</sup> S<sup>te</sup> tious, which enuie vs in our Wi dooinge and Reasonable-dealinge S<sup>te</sup> So are wee therfore : out of speciall occ

asion; moued and vrged [ to the  
atter answering and satissying of all  
Ratestrates both spirituall and tem-  
poreall / and of such as are resonable-  
nded / and that rest-doutfull of our  
right Cause ( more soz that they  
we not any iust Intelligence of the  
Case and State of the same/ then  
that they rest whollie stayed vpon  
friuolous, vnseemlie, and vnlacie-  
entes as go-fourth against vs )  
at they mought thinke therof ]  
eflie; as heere insueth; to set-downe  
extract of shor Note, both of the  
ticles of our christen Belief/ as also  
the Grounde of our sincere Rec-  
on and sounde Profession.

Deus Charitas est.

Seing then that it is meet  
& requisite/that euery vpright  
knauer in Iesu Christ, render an

Answer of his Faith / when hee is con-  
required thereto ( being falslie accused of  
contrarie to his right Belief) / so can-  
wee not therfore omit, to confess and cri-  
acknowledg our vpright and truende  
Faith / against all those that vniuersallie  
accuse vs, in our right Belief. i also

First-of-all, wee acknowledg answre  
confesse / that wee knowe noz holdyng  
not of anye other Belief / then that  
which is required by the Propheteage  
of God, out of the Lawe of the Lord/An-  
d wheron the holie Apostles and he  
Euangelistes of Iesu Christ , haunior  
buylded and stood-grounded/and liti Sin  
as the same is also taught & confessedy  
by the Communitie of the Sainctes  
of Iesu Christ . ij

For wee beleeue in the living God  
of heauen, the Father almighty/and an  
the true Mater of heauet and Earth/pri-  
ij

And wee beleeue in Iesus Christ  
his onlie Sonne, our Lord; which t

was

is conceaued by the Holie-gost and  
dyng of the Virgin Marie: hee suffe-  
red passion vnder Pontius Pilate:  
was crucified, dead, and buryed / and  
wended into Hell: and the thirde  
day, hee rose-againe from þe Death:  
and ascended to the Heauenis / and  
there hee sitteth at the Right-hand  
of God, his Father almighty: from  
whence wee beleeue hee is to com, to  
assest both the Quick'e and the Dead.  
And wee beleeue in the Holie-gost:  
the holie Catholike-church, the Com-  
union of Sanctes: the Remission  
of Sinnen: the Resurrection of the  
bodye: and the Lif[e] euclastinge.  
men.

THESE acknowledg likewise, the  
father, to be God / vncreat-  
and eternall / a stronge or mightie  
spirit / a perfect cleere Light / and a  
true Beinge or Substance: and  
out the same true Beinge, is his  
A + Name/

Name / and the Loue itself.

Wee acknowledge also, þ Sonne of God to be God, out of God / of the very-like ; Beeinge : or very-same Substaunce, þ of his Father / the verytrue and onlie / begotten Sonne of God / begotten of the Everlastingnes / and : in the fulnes of the tyme ; borne of a Virgin all out of the Seede of Dauid according to the Fleash : the Sonne of Man : þ the Saviour of the Worlde : the trunck of Mestias : a Mediatour alone, beþ of twixt God and Man : In whos Name onlie ( and in none-other ) wen we obtaine Saluation / and the Remisshion of our Sinnen.

Wee acknowledge likewise, þ the Holie-gost to be God ( as proceeding from God the Father and his Sonnah, Iesus Christ ) and the true Spirit of God : the Comforter : and the Sygne or Annouyninge, wherwithall God doth annouyneth his elected People ethen-

le-church. For They are, out of  
the Grace of God the Father : vnder-  
-sured ; redeemed, iustified, and made-  
-one, through the Crosse/Death/Pas-  
-sion / and Bloud-sheddinge of Iesu  
-christ : Which Holie-gost, doth dis-  
-tinguished and leade all his Annoynted, in  
-all Trueth. For They onlie, are  
-true circumcised Israelites out of  
-the faith of Abraham, or the right  
-christians, through the Satisfaction  
-of Christ, in the Holie of the true  
-tabernacle / wherin they daylie take-  
-ver their Crosse on them, with Him /  
-and followe-after Christ, in all Gods  
-nes and Trueth / to the Purginge  
-of their Sinneres, til-into his Lone: In  
-whom also the Spirit of Christ, dwel-  
-leth, liueth, and woorketh / and not  
-otherwise; in Any-other.

¶ Wee Ardermore / wee beleue and  
-acknowlede, concerninge this  
-onele sturinge God ( the Father /  
-X 5 Sonnes )

Sonne/and Holie-gost/with þ Comu[m]munitye of his Sainctes) all and es  
verye Part that is w[ri]ten & confessed  
(by the holie Fathers) in the olde and new  
Testament, of or concerning the same  
Godhead/ to be a Thinge moste  
true/ & very-needfull that every Christia[n]  
stian beleeue, acknowledg, and confess/ a  
thesame / and also liue therin. So de[n]se:  
wee in like-manner acknowledg, all tha[n]k  
rest of holie Scripture aforesaid / as: the  
likewise all what-ever accordeth with the  
Mynide of þ same (being set-fourth  
and instituted by holie Fathers, oure  
of the true Light ) to be an upright, godlie,  
and healthsom Doctrine / andh: to  
so ought to be take and acknowledg'd  
of all Christians: But All whatsoeuer  
accordeth not therewith, that holdeth  
wee not for any-thing necessarie vnto  
Saluation/ but rather for that whiche  
proceedeth out of þ Mans Imaginati  
on/ & not out of the Spirit of Christ.

Now

nuv followveth the Confession  
of our Religion.

¶ Consideringe the great  
Loue of God towardes vs and  
Mankinde / in that hee hath cre-  
d the Man like-vnto his owne Image / as also sett him in the fulnes  
esse : and how that hee hath more  
(when wee were becom his En-  
emys ; through the Transgressing of  
h Woord; and Chldzen of Death)  
further extended his Loue tow-  
rs vs / and sent his onlie Sonne  
us Christ into this Woord/which  
h; to our Atonement; suffered the  
ath of the Crosse , which wee ours-  
s were gyltie in : When wee  
consider all this great Loue ex-  
tended on vs / so are wee mouued to  
him agayne/standing euenso Re-  
ati or bound-agayne [ & so Religi-  
s] to loue vsame God of Life, with  
all

all our Heart / Soule / and M<sup>g</sup>hter /  
and also our Neighbour as ourselues all  
And for that cause, to thend that wha  
mought vprighte shewe-fourth the  
same, both in the Deede and Truethe  
wee reade the holie Scripture of the m  
Prophete and Apostles of Christ  
and all other Bookes which exhortus  
vs vnto such an vpright Life / & L<sup>g</sup>hed  
of God and our Neighbour: not shri  
finge any other Ceremonies / Lawes / co  
Statutes nor Sacramentes of Batt<sup>m</sup>  
thine and Supper-of- $\mathfrak{h}$ -Lord / then such  
as are ministred in the Church of Eng<sup>m</sup>  
lande. And to that ende obey wee now  
so our soueraigne Ladie, the Queen<sup>m</sup>  
and h<sup>m</sup> Maestrates: our fore-god<sup>m</sup> /  
both spirituall and temporall: as also  
that of God-his behalfe / and eu<sup>m</sup> /  
our Conscience and the Peaces eam /  
payinge all Tribute vnto these-sa<sup>m</sup>ne  
Maestrates: shwinge obedientie with  
subiectlike: eu<sup>m</sup> as it is meete & righ<sup>m</sup> al

þir their Lawes: and also dealing  
þall Men uprightlie, faithfullie,  
þaritablie (euen-like as wee our-  
þs wolde gladlie be dealt-withall  
þerir Handes) keþinge likewise  
þu with Al-men/ so farre as is pos-  
þible vs. And this wee holde to be  
þerfulfillinge both of the Lawe and  
þe heates/as likewise the Doctrine  
þe Christ and his Aþoþles ( as is  
þe) contayned in the Olde & New  
þament. And our Conscience bea-  
þus recorde/that all such Single-  
þabones ought to be defended by  
þe Gouernourz, from all Injustice  
þe Tyrannical oppreſſion.

þis same is: finallie; the Con-  
þentes of our Beleef/ and the  
þamide of our Religion, brieſlie de-  
þam/ and what wee acknowledge  
þaþonfesse concerning theſame, euen  
þe bottom of our Heartes: and  
þe also required of everyþe: thos  
þough

rough the gratiouse Woordē of Ihes  
in the Seruice of the Loue of Ies  
Christ : and not els-what. And w  
thinke th's our Confessinge ; heere-  
witnessed ; to be sufficient before e  
christian Maiestrates, both spirituall  
and temporall / and for all Reson-  
ble-men . Hoping also therfore ( ina  
much as wee endeavour vs to liue sui-  
cetlike and peaceable vnder our P<sup>re</sup>  
ces Lawes ) that our Cause shall  
e with Justice ; considered , to a Re-  
leassinge of vs from this our Subli-  
tued-bondage of Straightnes / Pi-  
turbation / and great Charges, whi-  
ch in wee now are bewrapped and se-  
without iust cause of our part desi-  
red . &c.

*Let everyone consider and  
w<sup>ay</sup>e our Cause up-  
rightlie.*

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